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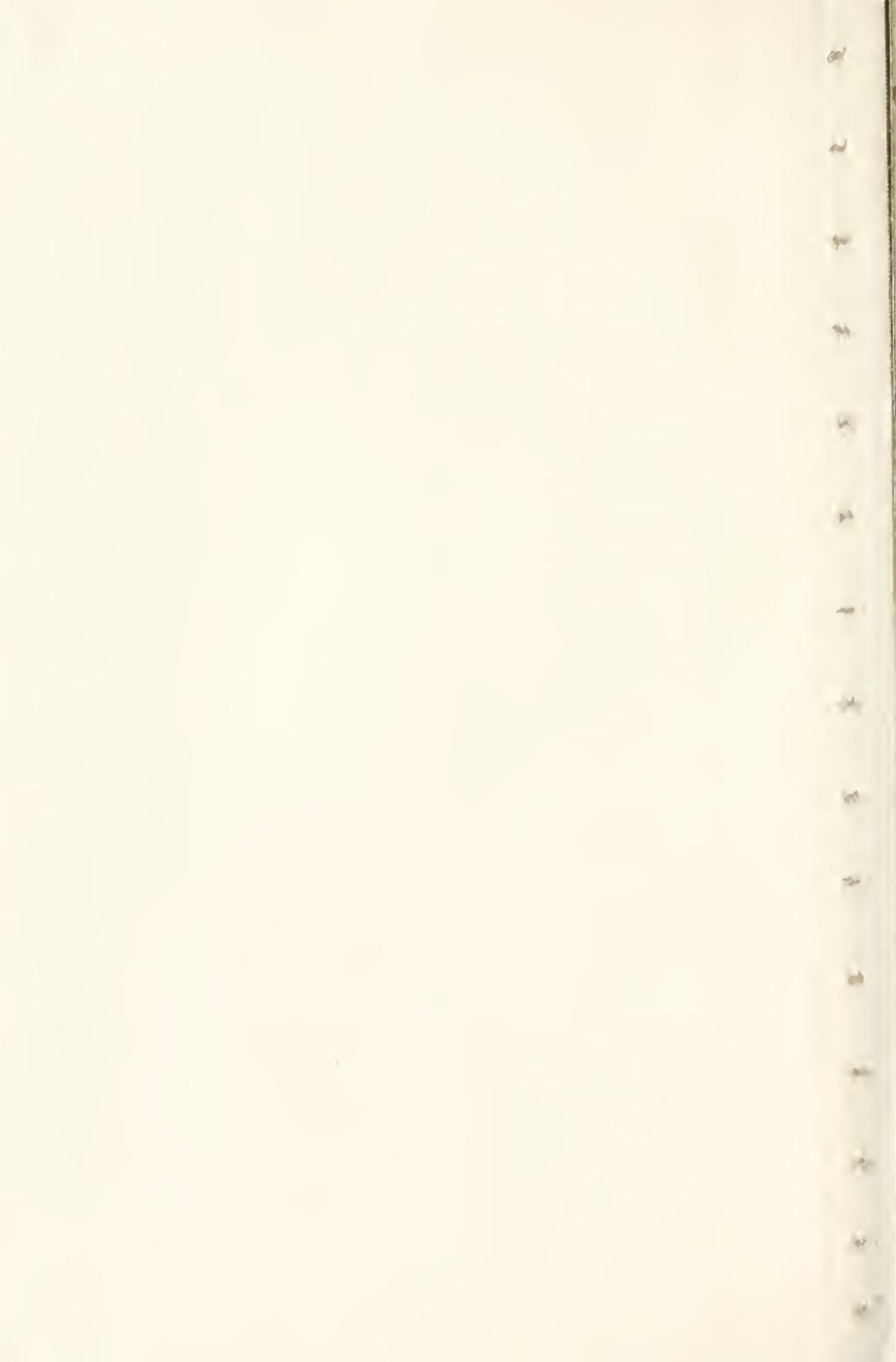
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# PARAMOUNT FACTS IN RACE DEVELOPMENT

BY T. S. BOONE

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## PREFACE

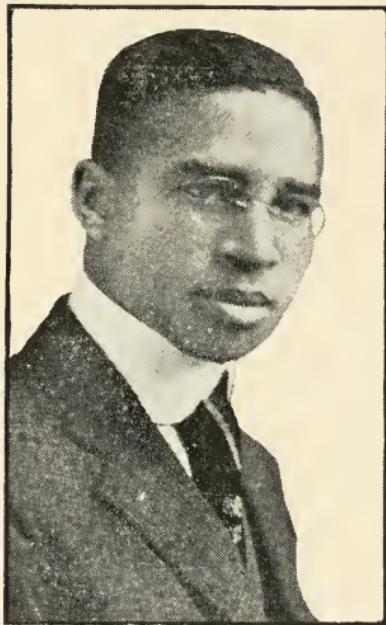
Time worn Histories have been but transmitters of one of the most fallacious statements written on parchment or paper. Ancient historians were heralds of this self-same prevarication. We have seen in all of the books, (ancient, medieval and modern) designed by the other man, that we were, are and shall ever be "hewers of wood and drawers of water," for our more favored brethren. Such is but his cherished hope and longing desire, his unbridled avariciousness, his insatiable anticipation.

The finger of scorn has been pointed at us and we are said to be a compilation of multifarious problems. Various writers have taken the acts of our vile men and magnifiedly made them the characteristic indulgencies of the whole Race. This tome is an attempt to show the marvelous transitional stages through which we have come and the unjust impositions under which we are laboring. This tome is a further attempt to instil in the minds of the readers greater inspiration and a renewed determination to more valiantly shoulder the burdens of the race in the heat of the day.

This tome is a still further attempt to open the blinded eyes of the Race and cause them to behold the grandeur and sublimity of an uncompromising station, just beyond the veil of equivocations and yonder's cloud of tears, that can be reached only through co-operation. It has been my constant aim to reduce every proposition to its ultimate principles of truth for only by this means can order be brought out of the confusion that now exists. If the principles herein enunciated shall aid in illuminating even a few of the many dark places to be found along the path, I shall be more than gratified.

*T. S. BOONE, Chicago, Ill.*

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*T. S. BOONE, Author*



# ENVIRONMENT HAS ITS STAIN.

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We have been accused of being a race of sluggards, never having held a lofty place in the affairs of men and nations. But such accusations are untrue for we have many clarified statements about the rule of Ethiopia known today as Abyssinia.

The Abyssinians boast in vociferous tones of the fact that they have never been subjugated. Unfortunately for us we were so located that there was no need ever present and we deliberately slept the while away. Isolated we were by the very inferiority of our intelligence and the absolute absence of culture, from the civilized world around us. We made no efforts to cultivate our powers of thought, for we laid in the land of sunny hue, covered by the rustic leaves of time, with no desire to produce or build. The climatic conditions were too favorable and the soil too heavily laden with purple fruits. Because of the fact that there were no pressing conditions to stare us in the face, no lack of vegetation to kiss our lips, and no need of wearing apparel to shelter our bodies from the winds of many winters, we found ourselves but tools in the iron hand of the oppressor, who had been driven to action by the frequent appearance of deprivation. This different climatic condition which drove the oppressor to action also drove him to think; and having learned to think he proved himself the master of us, who were not so fortunate.

By the oppressor's ability to think he soon realized in us a glowing merit and made us the slaves of his desire. It was this thought that gave us civilization.

Being a people from an ignorant provincial world subjected to the yoke of bondage, without a knowledge of the use of implements, without an understanding of the customs of the oppressor, we diligently and faithfully set ourselves to the grave tasks that were heaped upon us. As such serfs, under the iron rule of the oppressor, we grew into the likeness and nature of "hew-

ers of wood and drawers of water." Because of the great impressions made upon the minds of the some of us during those dark days, we still linger in a sleep that seems to know no light, and we are constantly visited in our dreams by one who places high the writings on the wall "hewers of wood and drawers of water."

We set ourselves to the task of learning by imitation, following with a scrutinizing eye every movement and attempting to put the action in play at every permissible time.. Through our great imitative ability we were soon able to produce two or three tools more than the oppressor had ever before reaped and he soon realized the fact that we were a colossal asset; yet the thought never entered our minds that it would have been more blessed to have produced for ourselves than to have produced for the oppressor. Our participations wrote the records of our activities, and the records of our activities reflected our characteristics. When the African was brought to this continent though worn with years, he still was mentally nothing more than a babe. He had the capacity for thought, but his former environment commanded him in stentorian tones to never use his mental organs. The mildness of the seasons and his sun kissed plains inculcated in him an unqualified spirit of submissiveness. The environment, it was that, shaped the attitude of the African and the environment it is that effects the tendencies of the Negro. This being true, it goes without further comment that the Negro is not innately submissive and therefore not inherently "hewers of wood and drawers of water."

For every infant that is borned has the same number of brain cells as grownups, the only difference is that, the brain cells of the newly borned infant are empty while those of the man are not.

The future possibilities of the infant are in the hands of its mother or those that are to teach it. If the infant is placed under the tutelage of an ignorant, superstitious and pessimistic advocate, it will become the victim of such principleless contentions, whether white or a Negro.

If the Negro thought-shapers were profoundly more reconstructive, innately more ingenuous, and harmoniously more determined to inject undefiled principless

burning as celestial fire upon the mental organism of every Negro infant's being, then would the Race loose itself of those inglorious fetters and historians, both living and dead, would step forth upon the platform of correction and expunge from the faces of their parchments that sordid statement that, the people of the black race are inherent "hewers of wood and drawers of water."

### RESPONSIBILITY TO SERVE.

Races and Nations are built upon the services of individuals. The basis of race development, the foundation of national progress is the building of a strong home. The home is the germ of a race or a nation. For a home to be a strong one the father must feel the responsibility to serve, the mother must become tormented over the equivocal condition of affairs and put herself to the task of rightful correction. When the father and mother individually feel the responsibility to serve and collectively undertake the task of serving, then there will be unqualifiedly inculcated in the bosoms of their offsprings a tremendous desire to serve, because of their knowledge of service. Teach a child the things you would have it know and do when it is young and when it grows old it will not depart therefrom.

Teach a child the solemnity of service and as it grows in years it will firmly anchor in its blushing bosom the feeling that it is responsible to its parents, responsible to its race, responsible to its country and responsible to its God to unhesitatingly serve humanity.

To build a strong race each member in the race must first render itself liable for the performance of some undertaking that will promote race progress and betterment, and collectively go about the carrying-out of such a program. America was able to break the iron grasp of her oppressor, because Crispus Attucks felt the responsibility to serve and on that memorable day, Mar. 5, 1770, defied the call of the foe and stepped out the first to give his life on the auction-block of time, that America free might live.

George Washington felt the responsibility to serve, and crossed the Delaware, waving high in the air of purity the cherished flag of Hope, inspiring others to follow as he led.

The Church must act as an authorized agent in

teaching men the golden lesson of "service." The church is the greatest institution the world holds, the Negro is the most despised subject America holds; it therefore behooves the Negro to ally himself with the most potent force for right and learn that great principle taught by the "Faultless one."

The Negro must grasp every opportunity to serve, for therein the secret of all great success is found. The church must be accepted as the filling station for the Negro. When disappointments are ever near, scarlet tasks bedeck the pathway to success and criticisms are heaped as high as mountains from the outside world, the Negro must without fear or trembling take himself to the greatest peace-maker known to man and have his soul filled with righteous bravery and his patience in-winds of opposition no matter what betides. To become powerful "service" must be the Negro's "watch-creased that he might be able to stand the sarcastic word." For power is acquired through service and lost through abuse.

#### **EMOTIONALISM vs. THOUGHT AND REASON.**

The Negro is super-emotional. He allows himself to be carried away by feelings. He wraps the very vitals of his being in the shroud of sentimentality and allows himself to be banished away to realms of superficial bliss. Generally, as the Negro feels, so is he.

The great mistake the educated Negro makes is to markly draw himself off from the others of the race. The emotional tendencies of the race are greater than the thought inclinations. The uneducated element, when it sees the educated element form classes that entirely eliminate it, rushes to a conclusion that is void of reason. If the educated element per chance is of very light complexion, and then seeks to form classes absolutely eliminating the uneducated element, the uneducated will be moved by its racial emotionalism to accuse the educated element of trying to get away from the race.

When the educated element exclusively, attempt to enter a realm of endeavor, the emotionalism of the uneducated will cause him to harbor in his bosom insatiable enmity, that cannot be extinguisheed by focusing thereon love in its most gigantic flow. The Negro can not afford to fetter his possible cohesive formation, nor jeopardise his promising progress by evidently forming

classes that cannot be supported by the race's natural tendencies. The Negro indulges in a colossal hindrance when he obviously draws a class petition that puts him completely out of touch with his less fortunate brethren. Negroes should set themselves to the task of emancipating the masses from their emotionalisms, that so gravely retard the progress of the race.

Compare, if you please, two cats; one a big "maltese" colored cat, that limps in the gutter. Its left front paw has been crushed and is held painfully in the air. From the right shoulder the fur is gone, torn by a dog's teeth, or scalded by hot water. With hatred and suspicion the miserable creature, as it slinks along, watches each human. It suffers hunger and thirst, homelessness and brutality. With painful effort it lifts its head to the top of a tall ash can, then frightened by a man approaching, hurries away. Disappointment awaits it in any case. The can was filled with ashes. Then take that cripple cat to the cat show to behold carefully combed silky, full fed "high bred" cats lying on silken cushions, hatred and disgust will fill its heart. Similarly, take a man from the gutter to see the first row of boxes at the opera house, show him the nicely combed, well-fed richly jeweled men of good fortunes, sitting on their velvet cushions, mistaken hatred will fill his soul mistaken contempt and loathing will fill theirs. There are some in the race farther removed in sympathy and understanding from the millions of their fellows that do the work than the long haired, purring show cat from its brother in the gutter.

Among human beings classes are separated from classes by a gulf of misunderstanding as wide as that separating a cripple cat from the man that would have helped it. Men do not know, understand or reach each other. At the top and at the bottom a few see clearly and feel true sympathy. Emotionalism is not alone for the unfortunate, because the fortunate Negro has his charge. The man with power and wealth sees in those less fortunate, only their lack of knowledge and occasional lack of self-control. Those at the bottom looking up with suspicion and envy, from lives of hard, ceaseless work and dull routine, see only heartlessness and arrogance above them.

The unfortunate Negroes die, convinced that all prosperous Negroes are tormenting devils, using their

power only to make feeble creatures suffer. Superannuated emotionalism drives them to this, and the task for the fortunate Negro, is to educate the masses above sentimentality and cause them to see unblemished merit in the matchless principles of thought and reason. The Negro is governed by his emotional tendencies because he lacks thousands of years of thinking back of him. The educated Negro should hold himself out as a leader willing and ready to touch and form anew the ideas of the emotional element. Make the masses know that the educated Negro is not attempting to hold himself aloft so as to remove himself from service-contact with them, but cause them to see and understand that the reason that prompted the acquisition of education, was an unbiased desire to lift the less fortunate from the sordid abyss of ignorance and superstition. The fortunate must cease to ostracize the unfortunate and make "service rendering" for them apart of the fortunate's program.

#### TRAINING NEEDED.

The world is faced today with a cry for trained men and women. There was once a time when the world felt safe under the guidance of men and women, but that time has passed and its effect has been erased from the pages of civilized memory, and the clamor now is that, these men and women who are to lead, be qualified and that qualification is training. Races that accomplish most are those that have trained leaders. The Negro must demand qualification from those assuming the status of leaders. The race is greatly in need of trained leaders. When the question is put to us, why we have labored so long in the valley beneath the scarlet clouds and vehement flames from yonder's crucible of a demon's hate and vice, we can but answer that our untrained leaders have led us this far and can lead us no farther.

Ancient cities fell because of untrained leaders; dynasties crumbled, empires faded and kingdoms were brought low because of the fact, their rulers needed training, and their rules revision.

Nations today are longing for the iron grasp of insufficiency to be broken from their necks. America is forced to wait on the coming of better conditions, for we are what we are because of the past rule of individualism. Our burning desire and cherished hope are, that

the leaders now and those yet to come are and will be the type to prove themselves worthy of the trust and faith we now have and shall continue to place in them, by leading this our nation of boast from the barren plains of time out into the rejuvenating oasis of immortality. There must be brought about a great reformation in the forces for christian futherance. The lamp of peace must be the beckoning signal to the weary traveler as he clandestinely sojourns through this sanguinary crusade of life, in order that he might be safely led to the rock of promise planted on the other side of the tide of time, as the secured pedestal for those who keep the faith, and who on their meandering path of doubt and tribulation were seekers to find the truth. We must focus our efforts and energies on the star of Promise and march under the waving banner of Right with the golden determination "to become trained" burning on the altar of our lives.

#### **NEGRO CHARACTERISTICS DEPRECiate PROPER- ERTY VALUE.**

In the Chicago Daily Tribune of Thursday, May 5 1921, this article appeared: "Bar 'white area Sales' to Negro."—Drastic Rule Adopted by Realty Board.—Immediate expulsion from the Chicago Real Estate Board will be the penalty paid by any member who sells a Negro property in a block where there are only white owners. This was voted unanimously at a meeting of the Board yesterday, following an appeal by Col. Valentine H. Surghnor, a former president of the organization, that the Board take a definite stand on the Negro question. He called the Chicago Real Estate Board cowardly, and declared it had always sidestepped the issue. His motion followed a plea by the Grand Boulevard Property Owners' Association for cooperation of the realtors in settling the ownership problem.

#### **Segregation Being Studied.**

President L. M. Smith, in urging the Board to appoint a committee to meet with the property owners, hinted an important move was under way by several big financial and educational interests, which he expected would solve the problem. 'If you provide the places, the Negroes of Chicago will segregate themselves,' said Mr. Smith. 'I know of a move on foot now, backed by vast financial powers, which should solve the Negro problem for Chicago.'

### Housing Program Under Way.

If properly carried out, every Negro in the city can be housed in one-third of the space now occupied by them. A big housing program is being worked out, but can't be made public right now. I can say that the interests back of it are influential and wealthy, and their plans should be ready to give out shortly."

This goes to show that the Negro is not gloriously welcome in the north and is now looked upon as a problem by his good Northern white friends. If Chicago, at one time the Negro's El Dorado, has turned her back on the black man, it is high time for the race to diligently apply itself in order that it might determine whether there is or is not to be found merit in the beautiful idea of cooperation. If the Grand Boulevard Property Owners' Association realizes the need of the cooperation of the Chicago Real Estate Board to help them segregate Negroes, it seems from such an evident situation the Negroes would become affected with the idea of cooperation, and work together to avoid being ostracized in such a shameful manner. Negroes are to a degree responsible for this sad state of affairs.

The white man looks upon the Negroes as being a race of lazy, inactive people, never actuated by a desire to beautify and better their surroundings. One colored woman, who wrote on the bombing of homes in Chicago, said, "Negroes are in a great part the cause of it all, because they allow their property to go unattended and unimproved. There was once a time in the life of Chicago when Wabash Avenue wore the same beautiful appearance as Grand Boulevard now wears. There has been much discussion as to placing the Negroes west of State Street and south of Twenty-second street. Some mention has been made of this in the Chicago Daily News of Thursday, May 5th, 1921, which read in part; "Better Homes for Negroes; Real Estate men, Bankers and the Builders study housing relief. Plans for the improvement of housing conditions among Chicago Negroes are under consideration by members of the Chicago Real Estate Board and leading bankers, mortgage brokers and builders according to L. M. Smith, president of the Board. "For many months I have been working with other real estate men in an effort to bring about an improvement in housing conditions in the districts now occupied by the Negroes," said Mr. Smith. "In this move-

ment we have the assistance of some of the Colored leaders themselves. We believe that the problem caused by the invasion of white neighborhoods by Colored residents will be solved if we make the districts now occupied by Negroes sufficiently attractive. The region south of Twenty-second street and west of State street is ideally situated for Negroworkers, giving them the best transportation available to their work. The district is overcrowded because the buildings are not properly designed, built and equipped to house people efficiently. Without erecting any new building, but merely remodeling and modernizing existing structures hundreds of families who are forced to move into other neighborhoods could be provided with suitable homes. We have tried to interest contractors and builders whose equipment is now idle because of the building tieup to undertake the remodeling of these structures and we now have identifications that our efforts are bearing fruit. At the same time we have encouraging reports from members who are attempting to interest bankers in the financing of new housing projects in the district. Some money has already been raised for this work, but not nearly enough. Any person who knows anything about this district in Chicago, will readily concur that such a place would not be sought by those looking for better homes. The white man says, the general characteristic of the Negro is to tear down, destroy, plunder and not elevate and build up. This is true with some Negroes just as it is with some of all other races. The Negro is a victim of segregation, because the other man feels that when the Negro comes into his district, there will come with him disease, filth, and noise. The white man looks upon the Negro home as being one where there is to be found torn window shades, broken windows with old rags filling the holes, unkept yards, dirty children running at large in the streets, women and men congregated in uncountable numbers on the front porches, some of whom enjoy displaying their bare feet and legs. The Negro is further thought of as being a night owl, that is, one who stays up until the early break of morning, playing away on an untuned piano or guitar of two strings disturbing the neighbors as they attempt to hide themselves under the somniferous shades of night to enjoy a peaceful rest. The Negro knows he has these things to face, so for that reason he should bestir himself and set

firm his plans work harder and agonize longer, if the thought still lingers with him that "greatness" is to be written on the tablet of his heart. That man, race or nation is great, that renders service. Goodness is the basis of that service that leads to greatness. The keynote of that service is found in the words: "The Son of Man came not to be ministered unto, but to minister, and to give His life for many." The Negro cannot blot out the segregative idea, nor expunge from the other man's mind the thought, that, Negroes deprecate property value, by just thinking on the matter alone.

The Negro must think and then work to cause the other man to bury his ideas in a sea of doubt. The work must be done collectively by Negroes for their own preservation. "Separate for the March, but unite for the attack," was a maxim of Napoleon. The Negro race should treasure that part of the maxim which reads "unite for the attack" and those Negroes that have been grossly careless in the upkeep of their property should unite with the other element and fight down these attempts on the part of the white man to segregate. It is not what we eat, but what we digest, that makes us strong. It is not what we read but what we remember, that makes us learned. It is not what we earn, but what we save, that makes us rich. It is not what the Negro thinks or knows about himself, but what he causes the white man to think and know about him, that will purge the white man's mind of segregative ideas, and cause him to know that something good can come out of Nazareth.

A pretty oak tree is a beautiful emblem of the strength, beauty and eminent usefulness of an intelligent and noble man. Train the head, the heart and hand, and thus develop that strength and beauty of character, that fits one for the most eminent usefulness. Individuals so trained and then working collectively to discover the truth, will make for great racial success. The Negro must study, for knowledge comes through study and success through knowledge. "Other things may be seized by might or purchased with money; but knowledge is to be gained only by study."—Johnson.

#### **CREATE PUBLIC SENTIMENT FOR THE RACE.**

It seems that the farther removed the Negro gets from servitude, oppression, affliction, bondage and vice-

ssitudes, the more lax and tardy he grows in the performance of his duties. If a universal program was to be framed for the development of the race I would advise in this wise, that it first, become a christian race. There is to be hoped for, no great success, no permanent progress by a people who refuse to take God as their secret partner. A people moved by the flames of love, will be moved to administer justice and equity to all. Secondd—Educate the race. No people void of knowledge can stand the grave tests of time, because this is the day and age of preparedness. Hosea said: "My people are destroyed for lack of knowledge."

The Negro must know the truth and when he knows the the truth he will be free indeed.

Third—The Negro must acquire property and means. No insolvent corporation can demand the respect and favor of financial corporations. Neither can an insolvent corporation promote and foster large undertakings. The same is true with a race or nation. The cry that is on our ears now, is the one big cry that comes from Europe, telling America that, some aid must be given them in order that they might live. We all know the story of the conditions in Ireland and far away China. If the lack of means and property will affect nations and corporations to their death, it must likewise be true as to a race. The Negro opens his statute book and turns to the Constitution of the United States, he reads, "We, the people of the United States in order to form a more perfect union, establish justice, insure domestic tranquility, provide for the common defence, promote the general welfare, and secure the blessings of liberty to ourselves and our posterity, do ordain and establish this constitution for the United States of America. He then turns to and reads the 13th, 14th and 15th Amendments to the United States Constitution and finds that there is mnch law pronouncing justice and equity for all. The Negro then steals away to his secret chamber and prays a prayer asking God to touch the oppressors heart and let justice and eq-uity reign supreme in this land. When the prayer is over and the "Amen" has been sounded the work is done and the Race then waits for the "Heart-shaper" to come. But this is not a land of rest after prayer, this is a land where after the "Amen" every Negro must take the sword of righteous bravery in his hand, the shield of justice on his arm and go stately stepping down the avenue of

time as a solid phalanx of animated impregnable bronze, going forth to carve and create sentiment in the minds of all right thinking people, so that the laws now on the statute books will then be enforced.

The hardest job of all, is to touch the heart of a culprit and cause him to feel vile and mean in the commission of his offences, unless you are first able to get him to think on the situation and put himself in the stead of the oppressed. Written law or common custom will lead to no righteous end unless there is public sentiment in support of the same. There must be public sentiment to precipitate the enforcement of the anti-segregative, anti-lynch and anti-discriminative laws, just as there was public sentiment that precipitated the abolition of slavery. In 1861, one Frances Jackson of Boston, died leaving a will. In Article 4, the testator bequeathed to trustees \$10,000 "in trust" for them to use and expend at their discretion, without any responsibility to any one, in such sums, at such times and such places, as they deemed best, for the preparation and circulation of books, newspapers, the delivery of speeches, lectures, and such other means, as, in their judgement would create a public sentiment that would put an end to Negro slavery in this country. In Article 5, the testator bequeathed to the same trustees \$2,000 "in trust," to be expended by them at their discretion, without any responsibility to any one, for the benefit of fugative slaves who had escaped from slave holding states. The testator said: "I hope and trust they will receive the services and sympathy, the donations and bequests, of friends of the slaves." This kind of propaganda created a public sentiment against slavery. Justice Gray said: "Negro slavery was recognized by our law as an infraction of the rights inseparable from human nature; and tended to promote idleness, selfishness and tyranny in one part of the community, a destruction of the domestic relation and utter debasement in the other part. The sentiment which would put an end to it is the sentiment of justice, humanity and charity based upon moral duty, inspired by the most familiar precepts of the christian religion and approved by the constitution of the commonwealth. The teaching and diffusing such a sentiment are not of temporary benefit or necessity, but of perpetual obligation."

There was published in the City of New York, a weekly newspaper, the "Anti-Slavery Standard," which

was established about 1878, for the purpose of acting upon public opinion in favor of the abolition of slavery. This paper served a great purpose by spreading anti-slavery propaganda. Many other movements were indulged in, in creating anti-slavery sentiment. The Negro should not forget that freedom came over the contentions of many vile and furious men who taught their offsprings Negro inferiority and white superiority or supremacy. These ideas being permanently written on their souls are ever glaring up in their minds and they see the Negro not as a slave of today, but as a subject fit only for discriminative, segregative and riotous indulgences. This is the prevailing sentiment in the South and is fast rooting itself in the North. No clearer example of this sentiment being in the North can be given than was evidenced in a case in Des Moines, Iowa. This case was decided against the appellant in the lower court and was on appeal taken to the highest court of the State, the Supreme Court of Iowa, where the decision of the lower court was sustained. The facts in this case briefly stated, are as follows: "The plaintiff, who is a Negro woman, the wife of Attorney S. Joe Brown, of counsel, intelligent, well educated and highly cultured, in company with her husband, on or about the 23rd day of November, 1907, visited a certain place of public entertainment, and amusement, in the City of Des Moines, Iowa, in which city she resided, said place being what is popularly known as a "pure food show," a kind of an indoor fair or bazaar conducted by a certain organization of grocers and butchers in the City of Des Moines, known as the Des Moines Retail Grocers' Association rented booths to such persons as desired to exhibit or exploit their wares and for admission to which "show" said Association charged and collected a fee of ten cents from each person who entered. On the evening of the said 23rd of November, the plaintiff and her husband entered said show in the usual way by presenting tickets of admission which had been purchased of said Grocers' Association which tickets were received at the door and plaintiff and her husband admitted as were numerous other persons at the same time and in the same manner. The entertainment of said "show" consisted for the most part in the inspecting and tasting of the wares of the so-called "exhibitors" having rented booths therein and among these was the appellee, F. J. Lane, who was acting as

manager of the booth of defendant, the J. H. Bell Coffee Company of Chicago, and whose business it was to exhibit a certain brand of coffee manufactured by said company by serving or causing to be served a small cup of said coffee, hot, in liquid form, and prepared as for table use to such of the patrons of said show as visited said booth. After visiting a number of the said booths in said "show" among them the booths of the Lane Bros. Coffee Company of Des Moines, Iowa, and having been served in each, plaintiff and her husband in company with several Caucasians or white persons, visited the booth in charge of appellee, F. J. Lane and requested to be served whereupon appellee served all of the said white persons but failed and refused to serve appellant or her husband, giving as his reason therefor that he was not serving Negroes or Colored people. Plaintiffs counsel argued and cited authority to the proposition that it is sufficient ground for damages that plaintiff is denied the equal advantages or facilities of any place where refreshments are served. Hubbard V. Crawford, 128 Iowa, 743. Plaintiffs counsel contented that plaintiff's contention should have been sustained because defendants answer admitted that plaintiff was discriminated against and this because she was a Negro, which was not only a violation of the Code of Iowa, Sec. 5008; but was contrary to the spirit of the law of the grand old State of Iowa as it had always been interpreted by the Supreme Court from the first decision handed down upon the subject as early as 1839, which was the first decision of that Court on any subject.

**In the matter of Ralph Morris:**

When 'In matter of Ralph' was decided, there was both law and sentiment in Iowa against discrimination and segregation, but now there is only to be found the law and no sentiment, the latter being the controlling force. I personally talked over the case with Counsel Brown and he told me that the Presiding Judge told him the decision must stand because there was no sentiment in Iowa contrary to it, but all in favor and support of the same. There was one time when public sentiment for the Negro's betterment in Chicago stood out so prominent in the race's development that the entire nation was compelled to hear the windy city when she spoke for the Negro. Chicago once fought with biting contempt the

South and Southerners for heaping their injustices upon the Negroes. It was the one great Metropolis that pointed its finger of scorn and raised its voice for justice to be done the Negro in the South and saw that it was accorded him here. But the Chicago riot in 1919 marked the turning point in the beautiful chain of Chicago events. It painted her virtues with vices, made her clamor for fair play the call of fiendish demons, branded her the most gigantic liar of all the ages and sent her mouth-piece for justice and equity to all, up in a hellish blast.

Some few years ago there was an attempt on the part of certain white citizens of Minnesota, to have the intermarriage laws of that state, nullified, but their attempt was consumed in the fumes of their own endeavor. Able orators and jurists represented both contentions, the pros' and cons', but oratory was not the controlling factor, nor was the mental profoundness of the jurists the colossus on that sea of combat, but public sentiment, that gigantic propeller that moves men, races and nations, was the great decision rendered. And those whites who endeavored so hard to wipe from the statute book of Minnesota, inter-marriage laws, went down in decisive defeat. Historians know that it was nothing other than public sentiment, that, stirred America to liberate herself. The question comes:

'What was Patrick Henery's aim, when he cried in stentorian tones, "I know not what course others may take, but as for me, give me liberty or give me death!" His ultimate hope was, that, through these words his countrymen might be actuated by a desire to become freedmen. And he created the public sentiment necessary. The same was the work of Israel Putnam, when he left his plow in the field and went to join his country-men, and for no other reason did Paul Revere make his mid-night ride to Lexington, rousing each house on his way, and warning the people of General Gage's plan. Much money was spent by the anti-saloon men in having the 18th Amendment to the constitution of the United States passed. But these prohibitionists did not stop and lay themselves down to peaceful slumber after the passing of this amendment, but they raised funds and sent out the best orators and statesmen of this country to mold sentiment for a dry America. More money was spent in the propagation of prohibition in one year than has been spent to have the 13th, 14th and 15th Amend-

ments enforced since they have been written on the statute book of America. The Negroes should organize a national public sentiment commission. Literature and orators should be sent to stir "Negro-haters to the extent that they will realize, they owe humanity a duty. Every Negro church, school, fraternity and organizations of all kinds should be allied with this national commission. Every Negro organization and institution should have uniform dates set aside for the acquisition of a "public sentiment fund."

Stalwart white and black men and women who have an undying love for humanity and are moved and guided by the faultless principles of justice and equity, should be employed to drive home to the hearts of all vile men, the sentiment necessary to precipitate the enforcement of the 13th, 14th, and 15th amendments to the constitution of the United States, thereby inspiring all to catch the meaning of that meritorious scripture that teaches of the "fatherhood of God and the brotherhood of man."

#### D O N ' T.

Don't needlessly congregate on street corners. This spare time shold be spent in reading good books. John Knox said, "Books are the pillars of progress, the inspiration of mankind. They exert a wonderful influence and a mighty power though silent, in lifting up humanity and making progress possible.

II.—Don't be loud and noisy in public places. It is the delight of some Negroes to test the durability of their vocal organs when they mount the street cars or enter places of amusement, such as shows and cafes. The most pitiable of all is to keep unnecessary noise when leaving the church. Some critics have said, they can tell whether a church or theater is owned or frequented by Negroes, by just waiting until the close of the services or performances.

III. Don't congregate the barbershops and indulge in discussions about women. The average barber shop conversation is about women, gambling or whiskey. Woman is too precious a jewel to be so openly discussed in such a vulgar and unjust manner. If a woman has so conducted herself that she has brought shame upon the fair sex, men should not lose sight of the fact that she is a weak vessel, and more susceptible to fall a victim to the

multifarious iniquitous charms of this life; but they should reach down with their strong arms of experience and power and lift the unfortunate from the low grounds of ignorance and superstition, plant their feet in the great Appian way of success and knowledge, point their faces toward the magic goal of progress and telithem to march on, for yonder lies victory, yonder is their future stay. Men must not forget that a race can rise no higher than its women.

So implore the Negro women to live right, in order that the Negro race might live long. Negro men that seek to sell the probity of the Negro women should one time be moved to think of that once queen of Egypt, Cleopatra, the Siren of the Nile, serpent of the ages, the then Enchantress of all feminine, who with her mystifying cadences tormented Caesar the great general and warrior, and agonized with her reptile charms the mighty Anthony, causing much confusion in Rome, and those Negro women that are so weak as to surrender their virtue to the fiendish accoster should think of the low life of that same Cleopatra, and how because of her base indulgences, the then land of matchless construction holding in its confines, the Great Pyramid, at Gizeh, and superior mentality, represented by its Pharoahs and mighty Khufu, fell to the earth, buried its face in a pillow of tears and was wafted away in the lipuid chariot of the Nile to lift its face heaven-ward (possibly) never again.

IV. Don't form the habit of being late when you have an appointment or when you are expected on your job at a certain time. Tardiness is a disappointment and an interruption; a kind of falsehood and theft of time. But promptness takes the unpleasantness out of a task. Promptness is the life of an undertaking, the origin of trust and repose. Only those, who keep their time, can reliance be placed in to keep their word.

V. Don't reject your own professions. Some Negroes will not employ a Negro physician, lawyer or dentist. This is because of the fact they are affected with a superstitious idea that the whites are better and know more. Negroes of such beliefs should be taught that the Negro physician, lawyer and dentist, went to school along by the side of the white physician, lawyer and dentist, used the same books, the same professor lectured to all. The Negro physician, lawyer and dentist, graduated in the same class with the white, took the same state board examination, passed it, and admitted to

practice in the same state with the whites by the same board of examiners. The Negro physician, lawyer and dentist are generally qualified, because those Negroes that have attended the mixed schools know that in the majority of them the Negro must by far excel the white student in ability to get the same rating with him. So don't reject the Negro professional man, but call him in, for the physician can cure your chills and fevers and also your influenza and meningitis. The Negro surgeon can remove a brier from your finger and also operate on the human heart takin' stitche ~~betwes~~ beal: Such latter was the miraculous feat of Dr. Daniel Williams of Chicago. The Negro lawyer can get your divorce and also clear away the multifarious clouds that overshadow the title to your property. The Negro dentist can extract your first molar and also remove a portion of your jaw-bone and replace the defect with a silver plate.

VI. Don't neglect Negro business men and enterprises. To do so will keep the race a nonentity in the vast field of accomplishment. A race must acquire large enterprises and business concerns in order that it might be able to stand with other races in competition. The Negro must strive to acquire a share in the business growth, and not sleep while others diligently plod along to grasp a secure monopoly on the business of the world.

VII. Negro men don't stop your women on the street. If a Negro man has a conversation for the Negro woman, don't stop her to engage in the same on the streets, but meeting her, turn and walk in the direction she is going. To stop your women in the streets will stamp them with a brand not conceded to women of repute nor will you show yourself a man of proper training.

VIII. Don't knock the church. Some Negroes abuse church workers and especially the ministers. Some call the church a grafter. The church is the greatest organization in the world. The church feeds more hungry people, clothes more nude, buries more dead, schools more knowledge seekers, and cares for in general more needy people than all of the other organizations combined. Negroes should boost the church because church experts everywhere are loud in their assertion that Negroes today own the largest church institutions

in the world. Such is the distinction enjoyed by the Olivet Baptist church of Chicago, Illinois, under the leadership of Dr. L. K. Williams. This is the greatest expression of co-operation evidenced by the race. So don't knock the church, but rather boost it.

IX. Don't be an individualist. Dont hold prejudice, envy and hatred and suspicion against others because you are disagreed with. But rather work for the promotion of those things that will advance the race. Because you are not the principal figure in a transaction don't seek to undermine the effort. Co-operate with the other participants in the furtherance of a program for right. The late Theodore Roosevelt said: "When I did a thing because it affected my future, I did badly, but when I did a thing because it was right, I did well.

X. Don't use the word Nigger" when speaking of the race. But rather use the word Negro, Afro-American, black or Colored. Either one of the latter sounds better and has a better meaning.

XI. Don't magnify the faults of the race. When mistakes are made those members with knowledge of the same, should among themselves undertake the task of erasing the errors, and not take the greatest number of the most gigantic megaphones that can be secured and herald such news to the four corners of the earth. The race must learn to keep secret some things, especially those things which if put in the hands of others will detrimentally affect the very vitals of the race.

XII. Don't go on the streets attired in dirty and ragged apparel. If you are going to your work, which is such as will cause your clothes to become soiled during the performance of the same, wrap your working clothes in a bundle and carry them along and wear other clothes on the streets. From a persons' appearance you can as a rule determine his or her environment, and from a person's environment you can as a rule determine the loftiness of his or her ideas and ideals.

#### **"THE COLOSSAL NEED."**

The Negro can boast of having produced some great characters. The Negro race has produced some of the greatest figures in modern day civilization, and some of those figures are today still playing a great part in giving the world colossal contributions. The Negro has every reason to be proud of the individual worth of these great sons and daughters, for the memory of

some will live as long as great contributors and heroes are read of. The Negro has learned that individually, he is a great accomplisher. But individual accomplishment, greatness and worth can not stand the test when met by an organized band thoroughly saturated in the same. The Negro should know the worth of cooperation, for he has been taught the lesson many times and in many ways. He should now be cognizant of the fact that he is an almost impregnable barrier when he works with his fellows. This was demonstrated in the Revolutionary war, at San Juan Hill, in Mexico, in the great World War at Argonne, Metz, St. Mihiel and Chateau Thierry. Why cannot the Negro see that if there had been no team work in the battles to render Old Glory stainless, she now would have been trailing in the dust. By the great team work of the Negroes during those abnormal times they were able to stand, when the French had faltered, the English had fallen back, the Italian had wavered and the American white had grown tired. This shows that Negroes can work together. Is it true that Negroes can and will only work together under abnormal conditions pressing upon them as flaming fires from a demon's hell?

Take the great base ball pitcher, Walter Johnson, who has for years played with the Washington team of the American League. Walter Johnson during his best days was the greatest pitcher in the game, but he has defeat after defeat placed behind his name, not because the opposing pitchers were in any respect, his equal, but for no other reason than because he was not supported by the proper team work. The work of no one great player can win a game unless the other players understand the game and move and play as their great understanding so directs. The same is true in the foot ball game, for no one or two men can win a game from the opposing team that has eleven men co-operating with each other in every offensive and defensive play. When ever one player attempts to feature himself without regard for the assistance and interference that is to be put up by his team-mate, he inevitably causes his team a great loss which must be paid for by the co-operation of his team-mates.

Negroes now are eager to learn the truth, for they have learned to read. Let the first lesson to be taught by the Negro thought-shaper be the one most needed by

the race, that of "race solidarity," which can be accomplished only by team-work. Negro leaders must become more harmonious and the followers must support their plans. Negroes must join their hands together and together face the fight. For only by their combined efforts and focused energies, with never dying love in their hearts, eyes unfalteringly fixed on the Star of Promise can they hope to seize in their grasp that illustrious gift, that gift which is broader than the universe, more beautiful than the clustered stars, stronger than the mighty arm of Hercules, more invulnerable than was the great Achilles, sweeter than the odor from the perfumed lilacs, more charming than was the exquisite form of the Goddess Venus, that gift "success." Only by team-work or co-operation can the Negroes succeed. Co-operation has meant success for those that have succeeded, it must mean success for the Negro if he is to succeed.

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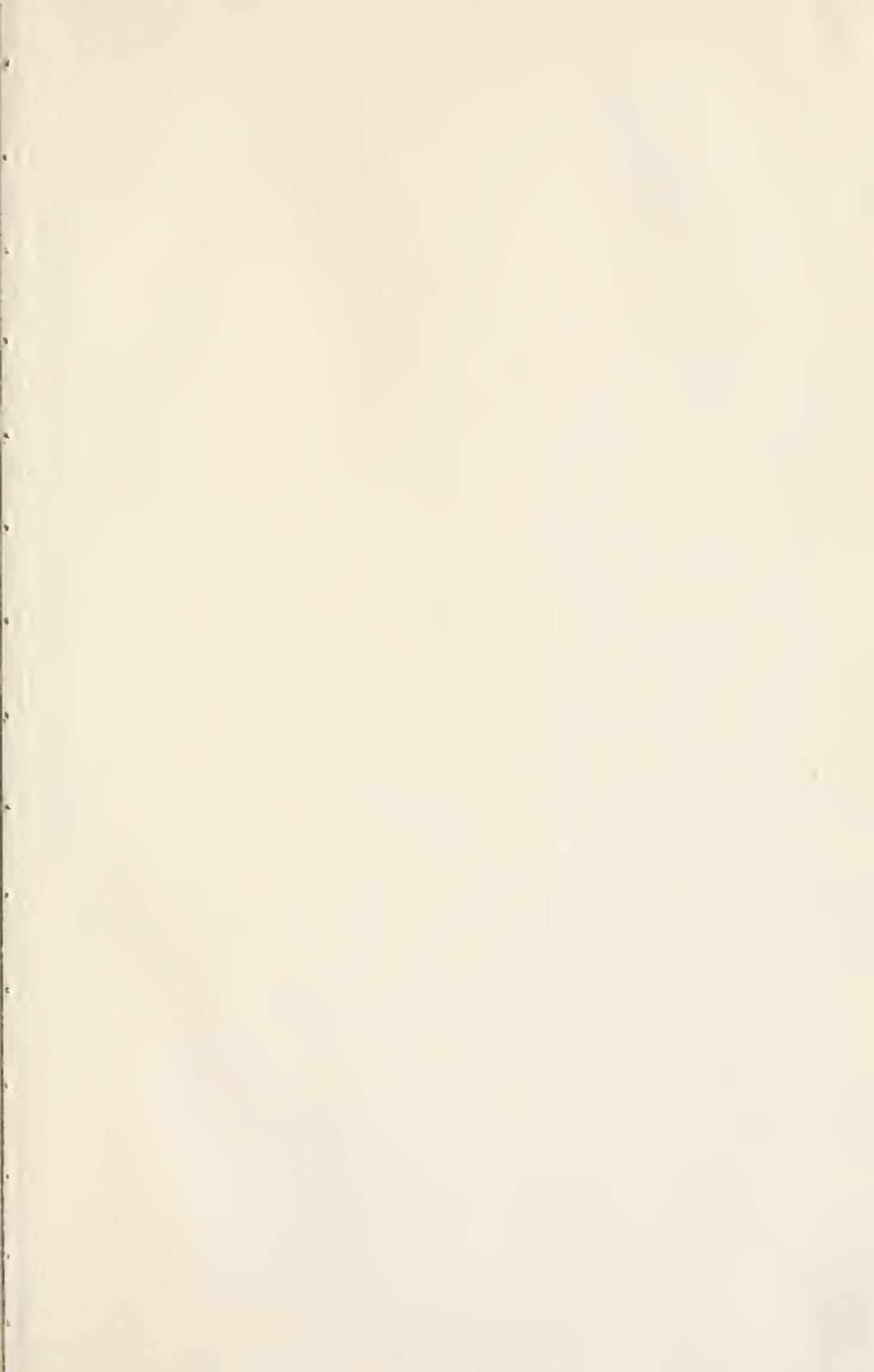
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# FIGURES THAT ARE FACTS

## Progress of the Race.

Farm Land Owned, acres	30,000,000
Value of Farm Property	\$500,000,000
Cultivate two-thirds of the land in the South.	
Number of Newspapers and Periodicals	500
Insurance Companies	120
Banks	72
Businesses Conducted	.50,000
Literate Percentage	75
Colleges	647
Pupils, School	3,900,000
Teachers	38,000
Educational Property	\$37,000,000
Church Property	\$85,900,000
Cash Paid for Education yearly	\$2,000,000
Homes	820,000
Churches	45,000
Wealth Accumulated	\$1,100,000,000

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